[redacted]

Must Remain in
Transcription Room

M 2534

Thursday Land.

Feb. 13, 1975

MR. NYLAND: Started, Bill, already?

Bill McDonnell: Yah.

MR. NYLAND: Yah. Is Pat, Pat Murphy here?

Pat: Yes, I'm here.

MR. NYLAND: How is your wife?

Pat: She's here. She's fine.

MR. NYLAND: Oh! no? Where are you?

Merrilee: I'm here.

MR. NYLAND: Oh! But how wonderful! You were very fortunate, Huh?

Merrilee: I think so.

MR. NYLAND: Ja. It's marvelous. So, I'm glad. So, here I am again. When I came into the room and saw everything - how clean it was and the flowers and everything neat - it made me really weep inside. Because it's very lovely, you see, many times I think of course about, about all of you and I say to myself," you ought to go," and little

things happen and I cannot do it. And finally it becomes, " but you must go". Then I say, " no, there's still other things to do,be done; really I don't think I should go as yet, because"--and I have a variety of different excuses, so then when I come, and I feel that you wanted me to come, that's something very lovely. So we will have to live in accordance with that. We'll have to see what we can do during this little time that I will be here. I always say that. I think the first time when I come here that we ought to concentrate on Work, and see that we get somewhere. Well, it is true at the present time. Particularly I think you have difficulties. I do not know exactly what it is because I would like to walk around a little bit and have a little talk here and there, but there is, I think, there is something that is not quite right.

Let me explain one thing which is important. This group is a group of Work. It's a Gurdjieff group. There are many things taking place at the present time regarding Gurdjieff. Sometimes it looks as if several people want to climb on the band-wagon, because Gurdjieff has gotten some name and becomes known and people hear about it, and then there is a memorial day for Gurdjieff in, in uh Los Angeles on December the twenty-eighth, but I do not know why--some group I've never heard about. Then there is Bennett, with his particular desire, and all of a sudden Bennett dies, but the plan for Virginia where they are in the Shenandoah Valley, will continue. Then I think, what are such people going to do without Bennett? And aside from that, hearing or listening to their prospectus and to see what kind of things they want to do, and it looks to me as if they want to take up too much hay on a fork and they cannot do it because there is not enough leadership, and moreover, the ideas of Gurdjieff are not digested in a couple of months.

It is a period of long simmering, digesting process. Then I say, "poor people", particularly when their whole set up-- if you are not familiar with it, you probably can read about it here and there because it will have publicity--the whole set up takes in everything but your grandmother--a school of practically everything, and under the name of Gurdjieff. Not necessarily connected in every respect, because even Bennett's name was also mentioned, and someone else who was there. But it has been in existence already in Sherborne in England for some years, and now they will start here, and of course there are different groups already.

And then I think of Gurdjieff. Gurdjieff never could talk, as for instance Bennett talked. Gurdjieff never was that kind of a philosopher. And all these interests--it reminds me very much in the statement of Gurdjieff talking about "the idea table" and the different crumbs that fall off and that people pick up a little crumb and start to blow it up and consider it a "Gurdjieffian" system. Which of course it isn't.

But that brings me back to one thing. We are a Gurdjieff group and we put Work on the foreground. This group is an offshoot of Warwick and in Warwick, the Barn is a symbol of our Work. We would not exist here were it not for Gurdjieff, and I would almost say you would not be here were it not for me. And much of the Barn wouldn't be in existence, because we have worked for that and have had an aim. And therefore I consider this group not only part of the Gurdjieffian--what you call it, "movement", at least a part of ideas which have to be understood in accordance with the meaning of Gurdjieff, himself, and based on All And Everything--not on

some of his pupils and definitely not on what I say--but whatever there is in All And Everything to be interpreted or understood in such a way that it means Work on one's self.

And so it is quite logical that I remain interested in what you are doing in the name of Gurdjieff. And I would like to straighten that out. I have not only the right but sometimes have the say about what you should or should not do. Because I happened to know Gurdjieff at the time. Now, let there not be any misunderstanding about that; I've asked the trio to represent me for obvious reasons. And so, when we are interested in Work--and have meetings, we listen to some tapes and making some tapes and getting answers, including a little visit on the part of myself--that is paramount. That is the reason we are here. All other activities are secondary. We, of course, we want to have them because there has to be a means of applying Work in daily life, and we don't create activities just among ourselves, which of course we could do and so would look a little bit like an ingrown toe nail. We want to be out in the world with that what we can do and with the talents we have. And so we start a variety of different kinds of activities in accordance with people's desires or whatever they think they can do, or what they would like to learn. And in doing that, the emphasis constantly remains on Work on one's self in a variety of different conditions of the outside world. So, that you must understand. For that reason, when I say this is a Gurdjieff group, you will be judged by what you are doing. And I become concerned about whatever you do when it is not in the right direction. The emphasis is not on commercialism. The emphasis is not on making money. That is incidental. And I've explained it time and time again, that anyone who wants to be interested in groups of this kind--and you're not the only one, we have

several groups of this kind and particularly the one in Warwick--the people who are there Work for themselves; Work for a development of their inner life; Work for a wish to understand what is meant by Gurdjieff when he talks about having a Will, or a discussion of something that is not entirely right with ordinary three-brained beings living in unconsciousness. And many references in All And Everything which I've said several times is our Bible and has to be understood and read and studied. And that all the other things, like little activities, can be added. And that an activity, of course, has to give enough money for the people who work--that is, work at that to maintain themselves and to have a decent kind of an income if they can manage it. But otherwise it is an activity belonging to the group. There is never anything particularly personal about it than only I see them as managers having the opportunity of a group to fall back on and to help them in their own Work. And whenever they need any particular help that the group as a whole can give, of course it will be given if we can afford it. But don't ever think that it is a means--these activities we are doing--for the sake of making a little money. In the first place when salaries and such are being paid they have to be reasonable, and when there is a little surplus, if there is any, there is a certain gift to the group. And whatever else there may be as profit remains with that activity until it may be understood by many of us what is the best to do with such money. Now we're not at that point yet in a variety of the different things you are doing here. It applies probably a little bit more to Warwick where we have about thirty-five different activities--all maintained, some not at all making money. Some, as it were, an investment; many things for the benefit of the group itself, without yielding any money--like

for instance, the greenhouse or like the wood-working shop or like the maintainance of the guest house - things of that kind which are of a general nature and for the benefit of the Group as a whole. But the emphasis always remains on Work and not, as I say, on commercialism. I would like to explain that to you because for that reason I'm interested and those who don't like that don't understand as yet the reason why this Group happens to exist.

Now, it's quite possible that you don't agree too much with Gurdjieff, or perhaps that you have difficulty, not so much as it is a disagreement, it is simply that you don't know or that perhaps you don't even wish to know - for such people this Group does not exist. There has to be a willingness to find out because that is our purpose. And maybe, like we do in Warwick, we send people going when they don't, as it were, fit. Because I will insist that each person, working in a Group for Gurjieff, all have an understanding of what is Work; all have a wish to do something about that in the way they can; all wishing to apply some of such rules which are given as a method for Work on one's self; and that they may fail, and may not understand quite, the attitude is an emotional one; that is, the right kind of a posture - the attitude one should have towards wanting to find out - and to prefer Gurdieff's ideas above anyone else although there may be many things that one remains interested in and which of course in any kind of a direction of philosophy or religion can have a very definite place. And it's not that I would suggest that they forget about it because many of such forms are also esoteric knowledge in whichever way they have come to us and in which way they have been maintained. But it does not mean that we lose

track of what we really wish to do because Gurdjieff has given something that is very definite as a method applicable in different directions and will then take in aspects or philosophy and religion and art and science; but the emphasis constantly must must be on that wish to grow up in accordance with the rules of Objectivity. That is heaven. And it is necessary to seek that first and then all other things will be added unto that particular kind of a group.

The explanation is sometimes necessary in these days because, as I say, there are several people now using the name Gurdjieff for their own purpose and of course it isn't right - almost I would say it is a little sinful, because it's not based on mis-understanding; it is based on self-glorification, on selfishness and sometimes partly ignorance. This is what I want to talk about while I'm here. For that reason, having in Warwick a few meetings - eight - which we call a seminar group try to explain principles of Work particularly for new people and for eight meetings we had about fifty or sixty people - so called young ones-people who come in, people who write letters and would like to come to the Barn, because gradually the Barn starts to have a little bit of a name, and they come because they want to find out. They are, many young people are at a loss; they don't know what to do. And they will have to find whatever they can find in that kind of a group in Warwick and the responsibility, which of course is laid on those who have been there already for some years, that then such people should be an example of how one ought to behave when one wishes to become a man, and that the emphasis constantly remains on the possibility of a development of one's inner life. And so for them, such young ones who are a little green, who don't know very much about Work itself and would like to know - and they kept on coming

regularly - so we made a series of the different applications of what Work really means as a use of words and the concepts and the content of such meetings are useful.

Recently I've met with all the so called "small groups" we have in Warwick. Small groups exist because at the regular meetings not every person gets a chance to ask questions and some are a little afraid of asking. And so in a small group we combine five or six or seven people together who are, let's say, "friends" who can speak and can let their hair down and really be honest in an exchange of whatever their experience is in the application of Work and for further elucidation would like to discuss such ideas. I've met with them. I do meet with them every once in a while. It is a concentrated effort, but I think it is necessary to see that we speak a uniform language. For the same reason, I went to Boston - three days - to talk with them very much the same way and then I went to New York for another week - three days in succession - with a group of people from New York in order to establish, you might say, something like a continuance; talking about, one evening about this and that and asking them to see if they could Work with it and the next day open for questions from them and the third day like a re'sume.

Here we have a Group. We will talk. You can ask questions. I will answer them the best way I can and perhaps it may lead to suggestions for you to do the next day and then coming the next day because I hope we will have meetings every evening. It may not always be here - Santa Rosa on Tuesday and Berkeley of course on Wednesday - but here we are. Tomorrow is Friday, we have another meeting. Saturday, of course, we have several - Saturday and Sunday a little bit varied because of lunch.

I come here to be open to you and to give this kind of time. If you are willing we can make something of it, but if you are not, then don't come. I don't want people who don't want to Work or who don't want to know about Gurdjieff in the right way. I'm not at all interested in satisfying curiosity, and, I can almost say, I'm old enough not to want to waste my time. So we can talk also individually but within a measure. What is the value of Work in one's ordinary life? And if there are questions that come up which have to be solved, including questions of organization, it always is with an idea - how can they, such activities or personal relationships or that what is a personality having questions within himself or herself, how can they be solved in accordance with Gurdjieffian motivations? Because otherwise I have no interest. I don't talk anymore fou - fou. I am not interested in ordinary affairs too much than only if they can lead to something else which always should end up in a wish for wanting to find out what is the real meaning of one's life. And so I would like to conduct these days in the same way. Don't bother me too much with your personal affairs. If you want to know what to do about it in connection with, perhaps what Work can do to help you, you're quite welcome. But otherwise don't bother me. Read books. Find out what you can by yourself. Don't think it is easy because I happen to be here and because I have answered questions in the past, that you now necessarily would have to continue it. Don't do it. Come earnestly amd seriously if you want to. If there is time, we can talk.

There is another reason. I have to be careful with my own energy. It is not that I feel that I am getting too old or senile. At the same time, I do know how I must conserve energy and only use it in accordance with my Conscience. And so, to some extent, I will have to protect myself. It was already a long trip to come here. Too bad,

and at the same time marvelous, being this morning in Warwick and now here. And still, I say, every day we should meet. So that for one week or a little longer, because I go back on, on a Tuesday - not this coming but the week after - and tomorrow, Valentine day -- very good day for Work if you have an emotional attitude towards your life. Valentine of course means you want to give. What is it you wish to give to yourself? Can you understand the relationship of your ordinary exterior behavior, contact with the people of let's call it, the world; of Occidental, Sebastopol where ever you live - and that world talking to your own inner Life? And then, giving whatever it can for development of that inner Life.

I hope you understand that. That people are made up of these two aspects. And that that what we live in ordinary life on this Earth as a result of the conditions of Earth as they happen to exist and which conditions have made us unconscious, that together with the realization of such unconsciousness existing, there is always a certain hope that perhaps it need not always be like that; or, that there is a very definite reason why this unconscious state exists and why the Earth keeps on attracting us as human bodies. And to transfer that into concepts belonging to one's own world - which is one's self- and the personality being a representation of that and the body being, as it were, equal, or the equivalent, of the Earth itself. And the demands which are placed on us because of the conditions which happen to exist on this Earth and Mother Nature are exactly the same as the demands which are placed on us because of the desires of the body. And that the further development for the Earth is in the planets around the Earth and in the Sun which is the center of our solar system of nature. So, in the same way, that what is for us as our world and where the body is similar to nature in the

form of earth, that the other possibilities which exist within a man as his emotional life and comparable to the planets, still is potential within a man. And that of course his mind, also, should start to function much more as a sun giving off then light and not in the condition in which it is at the present time, because it is much too much unconscious and doesn't really know. I hope you understand that. That that what you wish to give to the development of that possibility of an emotional life and we say it is potential and the possibility of the development of an, of a real Consciousness which would mean a development of an intellectual body as intellect, pure and simple, and completely honest - as a development, and sometimes we call it a Soul - that in comparing, then that what happens with Mother Nature and what is a law for Mother Nature and existing, that we as human beings living here are subject to the same law. And that it is up to us to find out what that law is, actually, and even being used by certain, or using the information we can get about ourselves astrologically or as types or in accordance with the I Ching or the Tarot or any kind of esoteric knowledge that you become familiar with, that it constantly is a question, "how can a man actually Wake Up?" Because that is really the quintessence of all such questions; that if this unconscious state is like the state of being asleep - or even half way asleep because we can walk around and in that way we are also sleep walkers - that then still the possibility does exist for further development and this time not in accordance with the laws of Mother Nature at the present time although they do exist for the Earth as a whole and there is very definitely a development for the Earth to become a planet and then move up the scale and live an emotional life; but that may take eons and eons and eons and we, of

course, we are rather short lived and we would like to find out what is possible to do within this limited life span that is alloted to us, so that maybe at the time when we die we know a little bit more of how to behave like a man.

You see, these are the questions which I think are most important. And I say Valentine's day, tomorrow, should be a gift from your outer life to your inner Life, not a gift for someone you love--you can still do that, and of course it is very nice--but the real reason for wanting to live on a day like this, like tomorrow, a day in which the emphasis is on giving and not taking; the emphasis in wishing to share and not to take away from someone else; the emphasis, you might say, is on altruism and not on egoism--that if one can learn that, to a very small extent the day could be quite different and would logically also end up, or go parallel with a wish to be kind to others. But that what is really needed is how can I find out an equali--to make an equilibrium for myself between my outer life and inner Life. And since Life is not very much developed, that is the recipient of that what outer life could give.

And so, when you look at tomorrow, for a day, what is there that you, in your thoughts and your feelings, could put together as a gift for your inner Life? You see, it's very difficult already, because outer life is very superficial, and many times is based on relationships with other people which are also superficial. And many times during the day we live on the periphery of our own life. We don't live within an essential quality than only at times, and very definitely we are not much interested in finding out what is an essential Essence. And at the same time, such questions have to be understood and also persued, because not only that they are worthwhile, but they will give an insight into the make-up of what we are. And with that, knowing, then, definitely what we are,

maybe we can do something with it because if we actually do know everything what we are--of what we are made, how we behave physically and how we think and how we feel--then it is possible that this personality could become an instrument. But again the question is, an instrument of what? Because if you keep on with your mind the way it is--and we still say it is unconscious because it's so dependent on memory; it is so dependent on that what has taken place before and it is so dependent on associations with that what were past experiences--that really the originality of the mind itself very seldom starts to come to the foreground. Of course it is possible that it has that, but then when it is in that sense "original", it becomes really such an exception that we start to admire such a mind as being a genius. It is definitely not a general property. And so, if you would ask your mind to be original in the sense of wishing to give that what is right for the development of your inner Life, I don't think you will know. But it will bring forward all kinds of things that are already old hat, and even if they are not that much, you try to apply them to something that is of a very fine structure. Because, you see, the inner Life is not like an outer life. It is not like a body, and it certainly is not like that what we have as feeling or as an ordinary thinking process; it is something that has the potentiality for a possibility of living on a different kind of a level of Being.

I think you must understand that. That the aim of Working on oneself is to establish for each person by themselves a certain level of Being; that is, a level where they live, where their life is distributed and going into different forms of behavior which come from a more central place within oneself. As it is now, we mostly live by reactions and of course that is instituted by

the five sense organs. And then that what then affects us as a personality we react to, and sometimes that such a reaction be followed by a physical appearance or behavior, or even a thought might create another thought, or a thought might create a feeling, or a feeling will create a thought, or a feeling will create a physical behavior. All of that, of course, is closely related with each other, but the originality is not there because whatever I take in from the outside by being so-called "impressed"--that is, receiving impressions by means of the five sense organs--all of that will remain for me ordinary, just ordinary personality, perfectly lovely for this Earth and very useful for being able to live here, but not useful for a developement of a man.

So, when you start to think about Gurdjieff, you have to think, really, about an aim for yourself. And the emphasis of Gurdjieff is not on ordinary life; but he talks about it, and only for the purpose of giving an opportunity to become acquainted with what you are, so that maybe in reading All And Everything you start to see here and there certain possibilities being described as if Gurdjieff is writing about you, about anyone of us, because there are many different types in that book described in certain ways. And each of the different voyages or trips down to Earth have a very definite meaning of reaching a certain part of one's own personality. And that totally, after a description, after the six--sixth descent devoted to America and the multiplicity of the different things which exist, particularly in this country, that then there are different subjects of a much more general nature, like war or like religion and finally ending up with "Impartial Mentation" and the "mountain pass" and then for good measure, an end chapter in which again there is a recapitulation

and more indication of what a man perhaps could do, or, not having done it, indicating by that that perhaps it should have been done if he could have known.

The difficulty in reading that book is that you have to look at it Impartially and without criticism and then you have to start to criticize with Impartiality. And it sounds like an--a definition in terms which are impossible to understand because they are contradictory; at the same time, that what is necessary for the total acceptance of oneself is a requirement in which there cannot be criticism. But when once that knowledge is known, then there is a possibility that such knowledge can be helpful for the usage of further development of a man so that they then, knowing what he is worth and what is the value of himself as an instrument and what to do about it and make changes in accordance with a possible development of that instrument--which is a personality--to become an Individuality. And by Individuality I mean a man who is fully developed. Gurdjieff would call it"Harmonious", in which the harmony is struck by the existence of three full grown bodies--the physical, the emotional and the intellectual--and that in the existence of these three bodies there is a possibility then of a fusion and becoming one for the sake of further understanding of the Life of a man when he gets away from this Earth and also that he gets away from our Solar System.

You cannot think about Gurdjieff and read about him, neither can you be in contact with esoteric knowledge of a very general way, and neither when you study religions and you start comparing them,

you cannot get away from these ideas of so-called 'spiritual world' It's not that you have to believe in it now, but it will be forced on you quite logically. Because already on Earth we know about different densities we even say there are three phases of matter and we say solids and there are liquids and there is air; those are very definite three different forms all of the same substance... Is that already?

SIDE TWO

But that, you might say, is just ordinary natural law and unfortunately, maybe, for our science different things were added to that which at first remained problems; for instance magnetism - something not so easily understood when you just look at matter - why should there be attraction? Then the further study of that what is matter, actually, and coming to conclusions about molecules and about movements of molecules and the development of a microscope and an ultramicroscope and then going over to an electronic microscope and then going over from that what is magnetism into electronics or electricity. And Gurdjieff devotes a great deal of time to Okidanokh, to explain that, and all the different kind of laws that are governing that. But then when you come to the field of electricity we know very much less even than we know about ordinary matter in the form of ice or water or water vapor or steam. And still science presents us with such problems and we will want to have certain theories about to explain them and part of it of course we can explain and then part we can imitate, even different things which don't belong to this Earth but are, you might say, artificially made as the synthesis based on certain laws we understand. At the same time when something else introduced in the study

of matter. Because if you want to consider movements of molecules you have to consider attraction, you have to consider space, and you have to consider density. And when you once open up this possibility of density you have to be - if you are scientific - you have to admit that there is a possibility of less and less desi-- density as an existence of matter which, containing still molecules, are not after some time visible anymore, at the same time have rules of attraction among each other and perhaps then approach a concept of what is called spirituality.

It is not that one necessarily have to come to such a conclusion when you start reading. I think the conclusion will come when one starts to experience. Because if there is an experience possible in ordinary life which has to do with this, it is not the study of one's mind in the formation of computers. It is really that what we already call a feeling for which many times we don't have a word and we don't want to express such when it is intensely felt and has gone, as it were, too deep. But when we use the word "emotion" in order to, you might say, elevate a feeling to a different level of being we introduce also these difficulties of defining it. And not wishing to put also such emotional states in words that is as if something starts to exist which we know about and is really a direct result of an intuitive feeling we call it - a state of intuition - in which knowledge apparently is given to us without having to go through the regular intellectual formulas.

It is this kind of developement, I feel, that is really given to a man for his own development. And within the limitations of Mother Nature it is still possible to have a deep feeling. And sometimes this whole question of what is really a deep feeling and how deep can you go and when you go there what is there and is there any demand on

one's self or rather any instructions given how to produce deeper and deeper feelings within one's self, as it were, to make that what one is larger and wider - you might say less and less dense - and given the opportunity for certain other things to enter because of the possibility of that openness of one's emotions. Thinking in those directions and trying to feel more about the real things as they are and trying to come what might be called the ultimate reality, one has to admit that in the direction of feeling going to emotions, the introduction of further depth, the possibility of touching that what is within one's self which becomes more and more essential, and also in the willingness to let other forms of life or sometimes the admiration of such life existing and the knowledge there of, for which one can have an emotional quality - to let such ideas and concepts enter into this emotional body. And ultimately, of course, starting with that what one feels for life which exists on this Earth and including plants and animals for which one can really have care; then definitely a caring for other people and not necessarily being based on chemical attraction but on that what actually is emotionally developed in them. And then having a relationship, perhaps, on that kind of a basis. But it does not stop there because this question of ultimate density, where will it end? When there is still a molecule attracting another, I would like to have a molecule of a different kind which at a greater distance can attract each other. And so I must come more and more to the concept, you might say, of filling the space between the molecules with another kind of substance which helps each molecule to remain attractive to each other when the ordinary laws of physics will fail. And in that direction the question of a development of an emotional body is really subject to different kind of rules with which we are not familiar and because of that the introduction, then, of that

what I would like to see if possible - if it could actually become that way - makes me wa--w- Work for a possibility of such a development. And how can I, when I am practically totally unconscious, develop even the sight of that what is conscientious?

Sometimes, you see, in ordinary life we have beautiful emotional states. We reach something within one self; sometimes as a result of an experience; or, perhaps, even, suffering; or maybe a contact with someone who happens to be, as it were, on a certain kind of level, born from the look of what the baby is like, or, some how or other, a realization within one's self that one knows already that that what is there one has seen before and it is as if that what is the man within himself, still reminiscent of where he came from originally and that that what actually represents his life is now in this kind of a form but if it could be free from this form that then it would be something that could remind him of a past life or perhaps in a different kind of form or a different kind of generation before, or a different way of reincarnation - whatever that might be - that then one starts to realize at times, many times in states of awe in which one actually cannot find any word and still one becomes emotionally so completely involved in such an experience, that you come to a conclusion that you have found something that you really know about - sometimes we say that what is being touched is as if I'm at home with that what I now live through. Such moments of course do happen in ordinary life and for me they are indications of a potentiality of man - that it is given to him to have such an experience in order to help him to really give him encouragement to see if that kind of experience could be duplicated or repeated and not having to wait until it happens accidentally but to find out what is the law for the

happening of such an experience. Because there's no question about the beauty of the experience itself and it is definitely as if at such a time one has lost the contact with the Earth or that one is some how or other in suspension and of course one knows well enough one comes down and one knows also that you start to describe it and want to define it and it is almost impossible. But you see, Work has a great deal to do with that, because there we want to understand this kind of so-called "accidental" law, which is not an accidental law when it comes from above - from a level where -- which is higher than we are and where such an accident is understood as a law.

And so the striving for wanting to develop that what is potential in a man is really that what he wishes to become - he hopes to become - by a further development of his Kesdjanian Body and ultimately a Soul; and that then in the striving towards that, he has to go through a certain period of an understanding of that what he is. And then he fails because he does not have enough equipment even for that kind of feeling or for that kind of continuation of an emotional state. And almost immediately, even after accidents which do happen of that kind when one actually feels as if lifted from the ground, he returns almost immediately to Earth and then starts with his ordinary machinary of thinking and feeling, trying to describe what he has experienced. Of course, such experiences are to some extent outside of this world and therefore they should not be touched by ordinary mind or an ordinary feeling; but they can be touched by something that has the quality of an 'outside of this world' idea.

If we talk about an "I", we talk about such entities; such entities of different kind of densities in which there is still the possibility of man, as it were, recognizing an "I", wishing this "I" to be created by himself and becoming dependent on filling this "I"

with life force which comes from Above. I say "from above". The next level is already above. How far it extends in an emotional quality or in religious understandings, it doesn't matter, and it does not matter if ultimately one wishes to call that God; at the same time it is quite definite of a different quality. And this is what I mean: when I wish to have experiences in which I'm touched innerly, of a state in which I feel that I lose myself, I would like to be touched by that what is not me - although it has a relation to me, and, as it were, it belongs to me-and when I say "I", I mean that what has come from Above as a gift from God giving us Life to be put into this "I" and asking this "I" to perform certain functions for us, then it has a kind of a quality that if that could reach within me it would be able to recognize that what is the reality as Life of myself.

We talk about that sometimes as an "I", if it is understood intellectually as an A.B.C., it is fairly easy. But when one talks as an "I" functioning and wanting to be Benevolent; that is, having an emotional quality of a wish actually to help and be concerned about myself - particularly when it starts to become apparent that I'm anxiously striving for this kind of possible development and that I realize the bondage in which I happen to live - that then the "I" can be of help in being with me emotionally, as it were, "present" and then telling me at a certain time what is right and what is wrong in a very definite way wishing to guide me; but only in that process this "I" has gone deeper within my own life and it has become more essential.

And so, the real task of this "I" is to see and explore the totality of myself wherever I am, first from the outside and record-

ing appearance of my behavior; but then, being interested in the possible development of one's inner Life, becoming more and more concerned about how can one help to make one's inner Life grow up. And that then this "I", entering into my Life within my body, within my personality, and, as I say, becoming more serious about myself because that is where my seriousness is, also becoming interested in my honesty because I am, within, much more honest then I am on the periphery.

You see, the aim for this "I" is to reach that what is the reality of Life within a man. If in his search reaching that, and we call that not reality although it is reality - almost I would say in an ordinary sense but exceptional from that what is covered up by form - we call it "Magnetic Center".

And so, the task of an "I" is to explore the personality of a person and gradually going from the periphery through what is more essential and finally discovering the essential Essence quality of a man. Many times I've talked about that - the property of Magnetic Center, the one particular germ of life which has remained unspoiled which was put into a man when he was conceived, sometimes not knowing if that came from a former life or that it was put in in accordance with different laws belonging to a spiritual life above. There is no particular reason to try to think about that because it is above us. Only when we reach that it will be possible to see what is the law for that. At the present time it remains only accidental. Never - the - less, this particular germ as a life quality entered when a man was conceived and afterwards born. And when Mother Nature started to, in an elaborate way, educate a man, this Magnetic Center stayed within, remained covered, and become imprisoned by means of

the different layers of education. Those are the "coatings", so -called, to protect this inner Life. And quite honestly, it doesn't; because this what is Magnetic Center is Life and only representing that what is life in reality, the ultimate reality of a man remains in that kind of prison because nothing is done in our educat - ion to develop inner Life.

Inner Life development would mean to try to understand what are the coverings of our selves. And this "I", coming from a different level, has a task to find that, sometimes I've said "sleeping beauty", meaning by that that it is beautiful because it is that ultimate realization of Oneness within one's self. Sometimes I say it is non-dimensional --dimensional meaning by that it has ultimate freedom and also it is sleeping because it cannot be active since it is bound in prison, has a purpose as you know from some folklore tales, is to set that sleeping beauty free and then to expect that that what is now Magnetic Center and the "I" and "I", which is me will form a certain triangle proceeding, in giving each of these three points of the triangle, the right amount of energy for further development. You see, it becomes very lovely that way because "I" - that is me - will profit by the freedom of Magnetic Center pervading everything of my Conscience. And the possibility of an "I" interested in describing that what actually is the truth, will affect my Consciousness and then that what is potential within me can develop further into the actuality of the growing up of a man so that the man, totally, will become harmonious.

But you see, this sleeping beauty can only be touched by that what is higher. It cannot be touched by someone who is just unconscious even if he has very deep moments of an emotional involmement. He can come close to it. He can know of its existence but he can-

not touch it and he never can set it free. You know what I mean by that. It means that a person, so willingly wanting to remain emotionally involved, never will set that what is important free. And such a person will still have to wait until they die; then, of course, such a Magnetic Center receives freedom in the form of a spirit. I'm talking about so many, let's call it so-called "gushing" experiences; so many indications of utter kindness or cleverness; of people who are being taught that they have to adapt themselves to different conditions and that ultimately they will really grow up to become a man. They will be different and they will be useful in some ways, but they will never make a Soul and they will not have their freedom on Earth. They will continue, remain to be bound by their manifestations.

We talk with -- in Gurdjieff about something else. We talk about the ultimate reality which then will be set free to regain the level from where it came. It would mean that that what is life in the form of a body returns, as it were, to its own origin and then that life - time of such a person is like a circle which has been started and then returns again to the origin of its starting point and again becomes connected with that what was, originally, and then in that sense will ever be - the symbolism of a snake biting up -- biting his own tail; the indication of a circle, the indication of a circle as movement with a center as that what is a place which is unique and the only place of that circle as a point because all travel to that point, reaching the point, changes into any travel at all away from the point, which is always the same.

I don't know if you understand these little symbols. They are very much worth while to talk about it, or to think. I only want to warn you about too much emotional involvement without Impartiality.

Because that what the "I" requires of a person is his own wish to give up everything he is; as it were, to lose his life in order to find the life of his Magnetic Center. That is meant in the Bible, that one has to lose one's life in order to find it without defining that it is really, in one case, life within a form; in other case, it is Life already free but in prison. That is not a contradiction. I want to say that because although we do need wishes and we need a -- a very strict and straight wish to want to Work, that wish is only for wanting to Work. And then in Work certain things are set in motion which have to lead to the, I call it sometimes the "non, nonentity" of a man; the wish to accept himself for whatever he is and placing, then, the value of that what he has been observing as a personality is of no further use for the further development of a man in the direction of an Individuality. And because of that he has to give himself up - in the presence of this 'I' it is required - and when that is done the way is opened for the "I" to touch Magnetic Center and set it free.

I talk a little symbolically and a little bit in perspectives because I didn't want to go as yet into detail of Work. Because I'm quite certain that you have many questions that you should answer, that you should ask and that we should talk about. I ask you for tomorrow to have questions. I remember I did that once here in this Group and the results were abominable. You didn't do anything to speak of. I hope it won't happen. If you are interested in Work will you please have questions tomorrow.

The level of your Group is, the Group I on Thursday and Monday, have not always been right. Sometimes there is much too much discussion and not enough description of that what you have done. I would

like to talk about your doing - not so much your thoughts and not so much your feelings about ordinary life. I like you to become very simple in an application of a very simple description of Work, of the creation of an "I" which functions in an Objective sense in a recording of that what becomes knowledge of you in truth and sometimes the use of that kind of knowledge to change your behavior.

But all the time, when you ask a question, you must have already tried Work. Otherwise it is not a question. Because a question, when you ask on any kind of an experience you've had without trying to find out what could Work do to help you, is not useful. My answer always would be, "what did you do regarding your own understanding of Work when - ever you found yourself in that kind of condition?" And if you have not applied it we can talk about it until you have come to a conclusion you didn't know what to do, how to do it, or it didn't lead to any particular results. Then at least I know that you have not forgotten your Work.

Let's try to emphasize Work for this short period that I'm here. And let's be very honest about it, in admitting that sometimes you don't know a god-damn thing about Work and that you really are beating around the bush. And you must not allow that any longer. Leave that to others who are satisfied with a little crumb from the idea table of Gurdjieff. We want Gurdjieff totally, in all the different directions he has gone and to whatever extent we can understand it and wish to become engaged in it. That is the aim of a harmonious man, because then he has the ability to go in many different directions and particularly when one would fail the others would still be open for him.

And so when I ask you to ask questions, I really mean it. I can sit here and talk but that is not what I want. I did it for this first meetings - as it were, an introduction - partly let's say of the serious-

ness with which I would like to have meetings and partly for the sanctity of your feeling within yourself with which you feel about Gurdjieff, and which will produce - if you understand the real meaning of his life and what he has done in writing All And Everything - a gratitude on the part of yourself to be able to see what might be possible for you, yourself, in your life and the realization of such a necessity. If you could see it as an -- a responsibility you have taken on yourself, first by being born on this Earth and perhaps it was not much of a responsibility except, I say, when you came to this Earth as a very definite part of your karma attached to your life. But also that you will know much later.

You only start to live for yourself when you wake up at the time of your maturity. That is when your eyes are opened to the possibility of a further development of your spiritual life; that is when you start to think about such possibilities, and not knowing very much about it, many times it will take years before you discover something that can give you a key to that kind of direction. At the same time, at such a period of your age - eighteen or twenty - you are ready to take on the responsibilities for yourself and your own life and you should add to that a responsibility for a development of your inner Life. Outer life will take care of itself quite naturally, but inner Life has to be developed, as Gurdjieff would call it, by Great Nature, and for that a person has to be a little more open to allow that kind of a Sun Absolute to come within himself. A realization of the existence of that what a man is, I say now again, in his own reality, is that what he is as appearance and becomes his outer life in that what is the garden which is his inner Life in which there is much of a growth of flowers and even some fruit and having lovely paths which will lead sometimes to im-

possibilities; sometimes to detours; sometimes, not knowing exactly what is what, returning again to the same place. But there is one gate that opens up to his intellec--to his Magnetic Center--his essential Essence. That is where one wishes to go to find out the truth about all things.

If you have questions, think about it tomorrow. I said something about giving. What will you give to the possibility of further growing up? How will you become a man? What is it that you feel you have not done and could do? If tomorrow could be that kind of a day of remembering--Self remembering with a capital 'S'. This Self is your Magnetic Center which is remembered and sometimes, I say, by a freak of nature, gives you the indication of something of a much higher quality existing and then again disappearing. It is sometimes like an alarm clock which sounds when there is a home to which you wish to go and when you feel at home. But when the alarm clock is not ticking anymore, you have no right to stay there.

I hope you can Work in that sense. I hope you can understand the reason why I come to the West Coast. So maybe tomorrow we can continue. Eight o'clock, here.

Good night.